

leads a life of contemplation, must be much alone, with the result, that what he gains in self-cultivation he loses in social experience. There is in such an endeavor to live too much alone and to substitute an artificial society of books for the society of live men and women. It has been said, and I think with much truth, that the time will come, when more can be learned from the smallest person living, than the greatest dead. I believe a saner, healthier age than ours will value books more lightly, and in so doing will get more out of them than we do.

The intellectual solitude and the substitution of dead minds for living, act upon the student so as to lower his intellectual and emotional vitality, and falsify his standards of value. George Elliot has said "Many books are not only a weariness to the flesh but a starvation to the soul." If we turn to books themselves, we find that the greatest and best have not come from those who have been great readers, but rather from those who have lived and loved and fought. Such works as Homer, Shakespeare, Fielding, Scott, Goethe, Hugo, were not written in the atmosphere of the study.

I do not wish to convey the thought that the academic person is without interest in life; on the contrary he has many interests—he is fond of hearing many sides of the question—but why? Because they are "suggestive"—because they convey to his mind, more "intellectual thoughts and ideas." He is the collector of facts and opinions, his interest in these matters is purely intellectual, and in most cases has no practical application.

It is said, "There are two evils arising from an undue specialization of intellectual life." Remove the best and ablest specimens of intellectual manhood from the free average society and place them in an artificially prepared atmosphere, to think, to read and write, in close communion with one another, as you set up the condition, known in the physical world as "in breeding" with the necessary result—a sterility, that allows no noble issues of thought or deed. This is true in the main, though there may be many noble exceptions. There is another evil, and that is the "over-specialized individual." This is a more difficult problem, and one I shall simply mention, believing that in an all round harmonious development of all human faculties lies the ideal of the student life.

The above analysis of the truly academic is evident. Any one out of touch with the broader life of a community, which makes a barrier between the student and the citizen, which avoids the free investigation of human problems, who worships books—can never perform the great duty of life.

With this brief sketch of the ideals of my paper I ask your attention, while I look nearer home, to the more practical side of university life, in its social aspect; and discuss, as far as my knowledge goes, what we in Toronto University are doing, and can do towards the furtherance of this element of the College curriculum.

It is hardly a fair comparison to look abroad and compare the social life of those great seats of learning in Great Britain, Oxford and Cambridge, or of the Scottish universities, for in many respects the social foundations of the student body in those centres differs largely from ours; yet from them we can learn many wise lessons. We well know that nowhere in the world, I venture to say, do men come forth better equipped for the true and broad life of citizenship than from these colleges, and why is it so? Because therein is found that truest of all foundations of intellectual life—social culture. Around the various colleges that comprise the universities of Oxford and Cambridge there lives, there breathes an atmosphere of social mingling, that brings the students

closely into touch with one another, that enables them to mingle and fraternize in a spirit of healthiest combat; to express, to discuss, to debate, and to criticise all that may have to do with the good and welfare of their Alma Mater.

The residential features of these colleges is a great factor in developing the mind and broadening the ideas of every undergraduate; the college life, the freshman breakfasts, the class societies, the literary societies, the debating union, the athletic contests—each and all bring the undergraduate closely into touch with his confrere, broadens his intellect, elevates his mind and gives a healthy and invigorating spirit to his daily work. This I am happy to find is yearly becoming more established a feature of university life in our colleges. The good work of extending our privileges of social intercourse is rapidly growing. Our class societies, our clubs, our fraternities, our literary societies, our inter-college debating union, and last but not least our students' union, are all doing faithful work, in extending the sphere of social culture and fraternal spirit, that makes better men and better students, and equips them for the broad fields of active life, in which every undergraduate is destined to fill a part.

Our class societies are the great links in the chain of undergraduate life, that binds together the student body. These separate units of the college curriculum, are united in one harmonious whole in the "Students' Union," wherein I am pleased to tell you men of every faculty, students of every branch of thought, those who further the good name of Varsity in athletic circles, meet for social intercourse, recreation or rest, and from the co-mingling of all interests the good and welfare of our university is advanced and the men themselves, by thus fraternizing, advance the interests of the entire student body.

Our college fraternities, to my mind, are doing a good and a useful work, along the social line. There is in every undergraduate life, activities which tend to foster originality of mind, even if such sources of activity be not upon the prescribed college curriculum—in this I refer, to the college societies and college fraternities.

President Steele of Amherst college, himself a great advocate of the good done by college fraternities, said: "The aim of these societies is improvement in literary culture and manly character, and this aim is reasonably justified by the results. It is not accidental, that the foremost men in colleges, as a rule, belong to some of these societies. That each society seeks for its membership the best scholars, the best writers, the best speakers, the best men of a class, shows well where its strength is thought to lie. A student entering one of these societies finds a healthy stimulus, in the repute which his fraternity shall share from his successful work. The rivalry of individuals loses much of its narrowness, and almost all of its envy, when the prize which the individual seeks, is valued chiefly for its benefit to the fellowship to which he belongs."

It is my proud hope to see these fraternities grow and prosper, and I venture the prediction that before many years the university authorities will grant to each a site upon which may rise, those centres of college life, that to my mind, are an integral and essential element of every university.

Another grand element of social life of our and every university is, as it should be, a healthful cultivation of the athletic spirit; it is but natural that I should touch upon this subject at some length, feeling, as I do, that athletics furnish a mental stimulus. They set up an object to be striven for, an ideal of strength of skill. The object is Honor, honor perhaps of no great worth but still honor to the student mind.